

gift of poverty-repelling (riches); and may  
our pious  
(descendants be able to) compass all their  
desires.

7. AONI, who art ANGBAS, glorified in  
the past,  
glorified (at present), invoker (of the gods),  
bring unto  
us riches (enabling us) to overcome the  
mighty: give  
to thy praisers (ability) to praise thee,  
and be (at  
hand) for our success in battles.

SUKTA XL (XI.)

The deity is AGNI; the *RM* is SUTAMBHARA, of  
the r\*oe of  
ATRI; the metre is *Jagati*.

1. The vigilant, the powerful AGNI, the  
protector  
of man, has been engendered for the  
present prosperity  
(of the world): fed with butter, (blazing)  
with intense  
(radiance) reaching to the sky, the pure  
AGNI shines  
brilliantly for the *Bharatas*.<sup>1</sup>

2. The priests have first kindled,<sup>2</sup> in  
three places,  
AGNI, the banner of sacrifice, the family  
priest, (riding)  
in the same car with INDRA. and the  
gods: he, the  
performer of pious acts, the invoker (of the  
gods), has  
sat down on the sacred grass for the  
(celebration of  
the) rite.

3. Thou art born unobstructed of two  
mothers :<sup>3</sup>  
pure, adorable, wise, thou hast sprung  
up from (the

<sup>1</sup> *Sdma-Veda*, n. 257. *Yajur-Fetla* 15.

**27:** *Mahidhara*

agrees with *Sdyana* in interpreting *JBkarfttas* by  
*RHwihs*, or  
priests: he differs slightly in sorcs other respects,  
rendering the  
stanza, *Agni* Us been engendered by the priests  
for the pre-  
set sacrifice: he shines so brilliantly, that with  
Ms flames he  
touches the sky, the patron of the sacrifice?,  
vigilant, dexterous,  
fed with butter, pure.

<sup>2</sup> *Trixkadhas* the *samidkirc*, that is, as the  
three fires, the  
*Gdrhapatyfi*, *Aharanfya*, and *Daltshwa*.

<sup>3</sup> The two sticks of attrition.